BABYLON

IS FALLEN.

Ierimie. 20. 10.

For I heard the raylings of many, and how they watcht for my halting, saying: It may be that he is deceiued.

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BIBLIOTHECA·BODLEIANA·

TO THE RIGHT *honorable* Robert *Lord* Deuoreux, Earle of Eſſex.

Eading of late (my Lord) a Chapter of Eſdras, *folding vp in a miſticall and darke diſcourſe, a liuing repreſentation of a long time, whereof the moſt is paſt, and ſome little to come: I thought it no loſt labour to take my pen and vnfolde the ſame: that therein we may beholde (which naturally all deſire to ſee) as well the iſſues of thinges to come, as what is paſt, or is in being: and thereafter to qualifie and moderate our hopes, and call our troubled thoughts (which otherwiſe runne with raines on neck) within the circle and limitation, bounded and drawen from aboue. And finding this propheſie written by a man greatlye beloued of God, and therto (which rare is) a Princes fauourite, high in grace with a King of Perſia: I preſumed the rather to commend my labour to your honorable L. as vpon whome God hath vouchſa-*

fed like great and rare graces. Suffiseth that your Honor reade it, greater fauor Esdras seekes not. He labors not to praise, or please, which now a daies findes many frends, but to admonish and forewarne, which fataly findes none til be to late. He feares not the learned and noble reproner of supposed Predictions, for he hath heard him honor the Propheſies of Holy writ, wherin him-selfe hath no lesse honor gotten, then giuen. His other enemies, hath wild me to conceal, and to reserue them to a more open hearing. But Esdras is at the next leafe (my Lord) and craues your Honors patience for an hower.

BABYLON is fallen.

Esdras 4. *Chap.* 11.

Then I sawe a dreame. *Verse.* 1.

AFter this, the Prophet sawe a vision, concerning the beginning, continuance, and fall of th'Empire and supremacye of Rome. And this vision was shewed him in the dayes of *Artaxerxes* King of Persia, about 400. yeares before the firste stone of her Empire was laide. *In. Cæsar.*

And behold, there arose from the Sea an Eagle,

And there arose among the Nations,

the fierce and fearefull Kingdome and Empire of Rome, ſeene in viſion by the Prophet *Daniel*, ſome few yeares before.

Which had 12. fethered winges.

Wherein ſhould ariſe and reigne 12. Emperors, which ſhuld ſpred their power like winges ouer all the earth, in great feare ſitting on it. And it ſeemed good vnto the Prophet to touch by an intellection theſe 12. only, both for they are a Iewrye ſufficient to argue the whole ſuite of Emperors which did ariſe and raigne in her; as alſo becauſe they only were natiue Romans, deſcended of the *Iulii*, *Seruii*, *Sulnii*, *Flauii*, &c. vnlike therein vnto the reſt, which were all (or almoſt all) like changeable ſtuffe of diuers colours, ſo of diuers Nations. Their riſing, continuance, and end, is toucht in their proper place.

And three heads.

Her three heads are three Kingdomes, fore-ordained to vpholde and maintayne the

the power of her pride, when al her wings and feathers ſhould faile her. And are reſerued to execute her laſt will, and finiſhe her funerals, as ſhalbe hereafter more at full declared.

And I ſaw, and beholde, she ſpread her winges ouer all the earth, and all the windes of the ayre gathered themſelues and blew on her. *Verſe 2.*

By the windes, are meant, her proſperous and happie ſucceſſe in all her proceedings. And of neceſſitie it muſt goe well with her, whom euery winde doth blowe to good. Witnes the limits of her territories, from *Ganges* to *Gades*, and from the *Scithian ſea* vnto the *Cape of hope*: as teſtifieth one of her own, which ſaith: that ſhe extended her tents, to the borders of the Ocean, and the feare of her name vnto the heauens.

And I ſaw, that out of her fe- *Verſe 3.*

thers grew vp other contrarie fethers, but they became litle fethers and smale.

And the Prophet saw, that among the Princes and gouernors which ruled in her, ther arose and grew vp certain Kings, which were contrary vnto her, marking such as intended to root vp the crown and dignitie of her Empire, to plant themselues therin, and their house for euer. But their thoughts preuailed not, for as the verse concludeth, their power waned, and they perished like the rest: what those contrary Kings were? their number, names, attempts and end, shalbe deliuered in their place.

Verse 4. But her heads rested, and the head in the midst was greater then th'other heads, yet rested it with them.

But the three kingdomes fore-apointed t'accomplish and finish the wickednes

of

of this great Citie, were quiet and at reſt; as not yet (during the reigne of her fethers) conceaued and brought forth. And the Prophet obſerued that th'one of thoſe Kings was greater in power then both his fellowes, yet reſted it with them. Concerning theſe three Kings, their names, their greatnes, and al that appertaineth, ſhalbe ſpoken in due place.

Then I ſaw, and behold, the Egle flew with her fethers, and reigned vpon earth, and ouer them that dwelt therin. *Verſe 5.*

And I ſaw that al things vnder heauen were ſubiect vnto her, and no man ſpake againſt her, no not one creature vpõ earth. *Verſe 6.*

And the Prophet beheld, that this proud citie flew with her Emperors and Legions ouer al her neighbors, ſubiecting al the dwellers on earth vnder her, in ſuch ſort, as there was not a Nation or People

to be found vnder heauen, that was not either rooted out by her, or inforced to receiue their Gouernors from her.

Verse 7. And I saw that the Egle stood vp vpon her clawes, and spake to her fethers, saying:

Verse 8. Watch not altogether, sleepe euery one in his own place, and watch by course.

Verse 9. But let the heads be preserued for the last.

And the Prophet obserued, that this powerful Citie, in the daies wherein (ouergorged with pride) she stood vpon terms of her counsell and armes, tooke such order (for in euill she was very methodicall) that her Kings and Kaysers, shuld neither sleepe nor watch, that is, neither perishe nor rule all at once, but rise in a successiue course, as in the verses following is manifested. And she further commanded that the

the three last Kingdoms, ordeined to conclude the number of her sinnes, should take their ease and not awake, till their time appointed.

Neuertheleſſe, I ſawe that the voice went not out of her heads but from the middeſt of her bodye. *Verſe 10.*

As hee that vndertakes a dangerous leape, doth firſt retire the better t'aduance his ſtrength: ſo to bound fairlye ouer the darke vnderſtanding of theſe wordes, we muſt of neceſſitie looke back and carrye before vs the true birth and perfect nature of this Empire: which the Prophet *Daniel* in his viſion deſigneth vnder the forme of a ten-horned beaſt, ſignifying thereby, that it ſhould be a power vpheld by a ſucceſſion of many Kinges; for the hornes betoken Kings, and the number of 10. comprehends all be they neuer ſo many, as al numbers are contained vnder 10. or made of their reduplication be they neuer

uer ſo infinit. And adderh further, that his teeth were of iron, his nails of braſſe, inferring therby, th'unreſiſtable force of his legions and Leaders. And proceding ſaith, that ther aroſe amongſt his Kings, one of an exceeding ſtrange nature, ſignifying by that one, a ſtrange race and ſucceſſion of Princes, far differing in ſhape & forme of regiment from al their predeceſſors, obtaining dominion not by iron teeth and braſen nails, as did th'Emperors which aroſe before them, but by diſceit and by a mouth which ſpake preſumptuous things againſt the moſt High, blaſpheming his name, his Tabernacle, and them that dwel in heauen, who by a hidden and vnknown force, ſhould ſubdue the third part of the world, meaning, al *Europe* with her Princes. By which deliniation, it is euident, that the Holy-ghoſt accounteth the chalenged prerogatiue and ſupremacie of Rome, al one power, al one Empire, whether it obtaine the ſpoile by force, or by fraude, that is, by power of Emperors, or craft of Popes, who ſhould be far vnlike them, as *Daniel* him-ſelfe ſaith; *And he ſhalbe vnlike to the firſt*. Mening in forme of claiming,

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ming, obtaining, and mainteining Iuriſdiction, not in pride, purpoſe and determination. So as we may behold ſuch an vnlikely likenes between them, as was betweene the two Siſters, of whome it is ſaid.

——facies non omnibus vna,
nec diuerſa tamen, qualẽ decet eſſe Sororum.

And thus much concerning the Prophet *Daniels* deſcription of th'Empire of Rome; whence we note, that the ſame power which *Daniel* ther deſcribeth by a beaſt with hornes, teeth & nails: our Prophet here doth deliniat by an Egle, with wings, fethers and heads; whoſe imperial wings after they were ſo clipt, as ſhe could no longer fly ouer al in her proper colors, and ſtile of *Roma triomfante*; deuiſed how by diſceit ſhe might vphold her throne (for to be high was al her care) and found nothing ſo fit as to diſguiſe her ſelf, and chalenge prelation vnder the maske of *Roma la Santa*. And this is it which this Verſe teacheth, that when the ſinfull Citie ſaw her feathers ſo pluckt, as the feare of her armes and forces, might no longer flye in-

to all kingdomes, commanding them vnder the paine of *Imperium Romanum*: Lying by meanes of this distres, verye weake and in danger of faling, her counsell and bodie politique, deuised by lyes & witchcrafte (wherein was all her pleasure from her youth) to restore the supremacye and honor of her name, vnder the colour of *Ecclesia Dei*.

Wherin this race of presumptuous horns excelled the sinne of all the hornes that foretime ruled in her, for they, as in whom Satan dwelt but literally, did but in open hostilitie fight against the higheſt, setting before him a god made of a wicked man, whose fathers bloud cryeth out for vengeance night and daye, whose bedfellowe was *& Soror & coniux*, and whose wife was *id quod dicere nolo*. But this race of presumptuous and deceitfull Kinges, as in whome Satan dwelleth spirituallye, in a hidden treasure of blasphemy, sets vp the Higheſt against himselfe, and vnder the visar of the Church, and the name of God, blasphemeth his Sanctuary, and the Lord thereof. No meruaile then; tho she and Syon be at ods, for as golde can bodye it

selfe

ſelfe with any mettall liquifiable, latten excepted, which notwithſtanding in outward face and ſhew of all mettals is moſt like vnto it: ſo, no Church is more capitall enemie to the true Church, then ſhee, who in outward geſture, grace and countenance, is likeſt like the chaſte and virgin ſpouſe, and is indeed a whore.

Then I numbred her contrary fethers, and behold they were eight of them. *Verſe 11.*

In the third verſe of this Chapter, the Prophet made mention of theſe contrary fethers, which in their thoughts conſpirde to raiſe their houſe with the ruins of Rome. And heere proceedeth more particularly to declare their number, foretelling there ſhould be eight of them, whom we will heere call out by name, that if occaſion ſerue, wee maye the better knowe them. The firſt were Weſt-gothes, vnder the leading of *Alaricus*. The ſecond 1 2
Hunns, whoſe King was *Attalas*. The

third

3 third Vandals, their head, *Genſerick*. The
4 5 fourth *Odoacer*. The fift East-gothes, their
6 chiefe, *Theodorick*. The ſixt *Totilas*, bred in Spaine, with ſuch followers as for thoſe
7 times that Country yelded. The ſeuenth Longobards, with their guid *Alboinus*.
8 The eight and laſt, *a home conſpiracie*, more to be fear'd (as al included diſeaſes are moſt dangerous) then al the reſt.

And altho many others beſides theſe, as *Radagaiſe*, th' *Alani* now called *Almans*, the *Burgonians* conducted by *Gundibald*, th' *Vngers*, *Saracens*, &c. were al in their time as coſtly enemies to th' Empire as ſome of theſe, yet none did humble the great Citie, the mother of wickednes but theſe eight only. And therfore the reſt may not be allowed to ſit at this table, but may ſerue to iuſtifie the iudgment of the Beaſt, which was thus wounded againe and ſtricken of al, as ſhe had wounded and ſtricken al.

And if in reading doubt ariſe, how theſe eight fethers may be contrary to the Egle, that is, reſiſters of her power & dominiõ, & yet be fethers of the Egle, that is, mainteiners of the ſame? The anſwer is, that they

were

were aduersaries and contrary vnto her, as she stood vpon termes of *Imperium orbis terræ*: but after she had chang'd her coppie, and claimed supremacie vnder the cloake of *Mater Ecclesia*, they were for the most mainteiners of her pride, and became drunke also with her worship, as other Kings and Princes of th'earth.

And thus much for their number, and names, their seuerall attempts, their prosperities and ende, shalbe presented in their place.

After this I saw, and beholde vpon the right side there arose one fether, and raigned ouer all the earth. *Verse 12.*

This fether here described is the first of the twelue, namely *I. Cæsar*, who (like an ill interpreter) translated *Senatum Populumq; romanum*, into *Cæsarem Augustum*. Whose Image, which in this verse is so liuely resembled, consisteth of 2. featurs: the first, sheweth the manner of his rising,

in these words.

And behold, vpon the right side there arose one feather.

Which serue in stead of art, to discouer the very true lines, and cast of his happines.

For the house of *Cornelii* was as eloquent as he, and *Marius* doubtles as good a leader as he, and *Catilin* as nobly borne as he, and al these arose t'inuade the common-wealth, and to translate it into a Kingdome as wel as he, but none of them rose on the right side but he. And thus much for the manner of this speech; so we take this with-al, that these words (*right side*) in their natural and proper intent, do signifie (as through al this chap.) the surest and strongest side.

The second feature in this resemblance to be obserued, is his power, set forth in these words. *And he reigned ouer all the earth.*

For after he had subdued France, broken the heart of Germany, made his name knowen to England, he returned into Italie, ouerthrew the great Protector of the

liberty Sr. *Pompey* and his hoſt, in the fields of *Pharſalie*. And like the fire of heauen (as one of her Poets ſaith) with ſuch celeritie drew after the reliques of that ſtricken faction, both in Africa and Spaine, that in two yeres ſpace he brought to pas, that nether citie nor creature durſt opē againſt him: which done, he aſcended into *Italie*, and took vpon him as Lord therof, triumphing in the ſpoiles of the world, and the blood of his country.

And knowing that the name of a King (which he ſo much affected) was odious to the quality and nature of that People; inuaded the gouernment vnder the maske of a perpetuel Dictator, preſeruing therunder (for he was wiſe aboue al the fethers) ſome hope of recouering their late ſlaine liberty, but indeed eſtabliſhing a kingdom from which it could neuer redeeme it ſelfe againe.

And when it had reigned, the end of it came, and the place therof appeered no more. *Verſe 13.*

But this new-borne proſperitie (as is

the nature of all this worldes felicitie) lasted but a while; for in the third yere of his Dictatorship, he was slaine in the Senat, by the conspiration of 24. of whom the most both in his own (so dangerous is the name of trust) and other mens opinions, were thought his cheefest frendes. And thus was this fether blowen awaye, after it had inioyed his pleasure 56. yeres, and raigned 3. A man for letters, armes, and counsell, famous far-aboue all his succeeders, and in discreete bounty, and Princely clemencye (rare vertues in such a fortune) without controuersie, surpassing all Princes made of earth.

Verse 14. So the next stoode vp and reigned, and it continued a long time, but after it had reigned his end also came, and as the first it appeered no more.

Next after him arose *Octauius*, the adopted sonne of *Julius*: otherwise also neere

neere him in blood, as being the ſonne of his neece *Accia*, who hauing taken reuenge vpon the murtherers of his father, and obtained in all his warres, forreine and at home; triumphed Lord ouer all, adding to his fathers pomp (which he had bought ſo deer) th'honors of *Parens patriæ*, and *Auguſtus*.

And this fether continued (as the Prophet ſaw) a long time, for it reigned *Triumuir* with *Anthonie* and *Lepidus* two yeres, & as *Duumuir* with *Anthonie* alone ten yeres, and then deuouring his fellow in a Sea-fight at *Actium*, reigned al alone 44. yeres.

But after it had reigned, his end alſo came, and (as the Prophet concludeth) he diſcended like the firſt, and appered no more. For by the treaſon of *Liuia* his wife, impatient to tarie th'inthronizing of her ſonne (as is the nature of ambition the nerer the goal, the faſter it runnes) his lingring ſoul was taken from him at *Nola*, in the 70. and ſixth yere of his tranſgreſſion, when he had reigned 20. leſſe.

Then there came a voice vn- *Verſe 15.*

to it, and ſaid.

Verſe 16. Hear thou that haſt kept th'earth ſo long, this I ſay vnto thee, before thou beginſt t'appeere no more.

Verſe 17. Ther shal none after thee attaine vnto thy time, nor yet to the halfe therof.

That we may know ther is no God like vnto the Higheſt, who only holdeth the meaſures and times of al thinges in his hand, the Prophet foreſheweth, that none of the twelue ſhould continue like to *Octauius*, nor yet attaine vnto halfe his time: which according to the word of the Lord was accompliſhed; for his ſonne *Tiberius* of al the reſt reigned longeſt, and longer by eight yeres then any of the reſt, and yet could not attaine to halfe the time of his father, which diſcended before him.

That God only might be honored in al his workes, and iuſtified when he ſpeaketh.

Then aroſe the third, and reigned as th'other afore, and it appeered no more alſo. *Verſe 18.*

Then ſtept vp *Tiberius*, and reigned in great abhomination, as did his fathers before him, but after a while he diſcended alſo and appeered no more. Ne al his ſkil in ſortilege and wiſdom mathematical, wherunto he had ſold him-ſelf from his youth, could ether fore-tel or fore-warn him of *Caius* his nephew, by whome he was poiſoned, in the 70. and 8. yere of his mortalitie, and three and twentith of his raigne.

And ſo came it to al th'o- *Verſe 19.*
thers, one after an other, ſo that euery one reigned, and then appeered no more.

In like ſort (ſaith the Prophet) did

al the reſt which of the 12. remained, ſucceſſiuely riſe, reigne, and periſh.

Caligula. Of whome the firſt, in blaſphemy excelling, was murthered by the Captaine of his guard, after he had ſat in the chaire of the ſcorneful 29. yeres, and in the throne of his fathers almoſt 4.

Claudius. The ſecond, only wiſe in cuil, was poyſoned by his inceſtuous wife his neece *Agrippina*, in the 64. yere of his filthines, and 14. of his reigne.

Nero. The third, a monſter, deformed in life, in mariage, and end: his life ſcornefull to the height of his fathers, his mariage thrice more deteſtable, his end more vnnatural then any of theirs; for after he had reigned in ſinne fourteene yeres, and ſinne in him eighteene more, fel by his own ſword into the graue of his fathers, and in him deſcended the houſe of the *Iulii*.

Galba. The fourth was of an other extraction, but not of a better, deſcended of th'antient familie of the *Sulpitii*, roſe vp late, but periſhed early; for he was 60. and 3. yeres olde before he taſted th'Empire, which he got and loſt in 7. monethis.

Otho. The fifth like wiſe of a new houſe, but

of th'old building, got poſſeſſion by the bloud of his Predeceſſor, and by ſpilling his owne in three moneths and od daies, loſt it againe, after he had walkte in the abhomination of his fathers, eight and thirtie yeres.

The ſixt alſo, was new and olde, in nothing (ſaue gluttony) excelling his fellowes, in life and death like filthie; deſcended in the eight moneth of his tyrannie, after he had wearied himſelfe in the pleaſures of Caprineum (wher firſt his youth was branded) 7. and 50. yeres. *Vitellius.*

After him aroſe the ſeuenth, who bought the crowne with the bloud of his Mr. and ware it in baſe couetouſnes ten yeres, but then was likewiſe blowen down, hauing fulfild the pleaſures of 59. more. *Veſpatian.*

The eight was he which executed the vengeance due to the great murtheres, th'earthly Hieruſalem: who in the 40. yere of his pleaſure, after he had reigned 2. yeres and ſo many moneths, was alſo blowen down, not without the ſuſpected treaſon of his brother, and ſucceſſor. *Titus.*

The ninth and laſt, and (if it were poſ- *Domitian.*

ble)

sible) the worst of all, who after he had reigned in the lust of his Fathers 15. yeres, and liued therin 30. more, was murthered by the Gentlemen of his chamber, and beaten downe after the rest which descended before him. So that euery one of them (as this verse Propheſied) reign'd, and then appeered no more.

Verse.20. **Then I looked and behold in processe of time, the fethers that followed stood vp on the right side, that they might rule also, & some of them ruled, but within a while they appeered no more.**

And the Prophet obserued and saw (after the twelue were descended) the Emperors that followed to rise, that they might rule also; and as many of them as rose on the right side, that is: in the strength and power of the twelue, did in theyr place (according to the proclamation published in the eight verse) spred

ſpred their winges and reigne alſo, as.

Nerua.
Traian.
Adrian.
Antoninus.
Marcus.
Commodus.
Pertinax.
Iulian.
Seuerus.
Caracalla.
Macrinus.
Heliogabalus.
Alexander.
Maximinus. and the reſt, to the third *Valentinian.*

In whoſe daies, the power of th'Eagle was ſo wounded, by th'incurſion and ſaccage of the two firſt contrary fethers, that ſhe could neuer after recure her ſelfe again but lay ſick & kept the chamber ſome ten generations, which alſo laſted but twice ſo many yeres, to the riſing of *Momillus*, in whome deſcended al that was left of the Empire, name, and title for euer.

So that al the fethers which the Prophet beheld in proces of time to follow the 12.

and in their ſtrength, their ſinne and cruelty, to defile the earth: namely from *Domitian*, to the third *Valentinian*, were 50. and 3. Kings. Al which in a while (as this verſe concludeth) vaniſhed like the 12. and appeared no more.

Verſe 21. And ſome of them were ſet vp, but ruled not.

As, *Vindex.*
Piſcenius Niger.
Albinus.
Diadumenus.
Maximus.
Balbinus.
30. *Tirants.*
Firmus.
Saturninus.
Proculus.
Bonoſus.
Aper.
Eugenius.
Quintillus.
Ruſinus.
Conſtantinus non Magnus.
Heraclianus,

Heraclianus, and others, as in the description of times, may more plainly appeare.

After this I looked, and behold, the twelue fethers appeered no more. *Verse 22.*

Vnder the 12. wings or fethers (for both betoken one) are comprehended by an intellection (as in the first verse) al, which in the strength of the 12. followed, from *Domitian* to the third *Valentinian*, who perished in the yere 455. after he had reigned 30. and liued 5. more.

And thus according to promise made in the first verse, is presented a tragical succession of al the Egles wings, from her first fether *Iu. Cæsar*, in whom the power of her pride began, to the third *Valentinian*, with whom it ended: who after they had shewed themselues, and trodden down the earth 500. and 30. yeres, they departed for euer the stage of this world, and al their pomp and glory descended, and appeered no more.

And here my pen like to th'earth which being

being deliuered from her oppreſſors, dyd thirſt to be refreſhed: ſo hauing ouercome this part of her taſk, did think to find ſome eaſe, but in their hopes they are both deceiued, for after the Egles fethers decended, the ſorrowes of the earth increaſed more and more, and ther aroſe (as ſeldom comes the better) a race of *Sodomitical*, & *vnnatural* Kings, who vnder the viſar of Succeſſors to *Peter*, & vicars to the *Lamb*, ſo far excelled the whordoms of their fathers the Emperors (whoſe Vicars and Succeſſors indeed they are) that they inforced the Higheſt, to poure his determined vengeance, vpon the children of men. Who according to the iudgement foredenounc'd by his ſeruant *Iohn*, *Reuel. 16.* *Poured out his wrath vpon the Sea, that it became like to the blood of the dead*: that is to ſay, vpon the great Citie and Empres of the world, by ſcourg after ſcourg (as how often and greuous in the vew of her contrary fethers may appeere) ſo at the full auenging himſelf, that there was not a drop of *Roman* blood to be founde on earth, theſe many hundreth yeres.

And as the defection and vncleannes

was

was generall, so was the punishment: for (as the Apostle in the same chap. propheseth) *The wrath of the highest, was poured out vpon the riuers and fountaines likewise, and they were turned into blood also*, that is: vpon all People and Nations whatsoeuer, in such sort, as ther is not a kingdome this day on earth to be found, that hath not bin (since the rising of the beast) cut downe by sword, and yeelded her stock to strang griffs, as by the bloody Registers of euery perticular Nation doth so cleerely appeer, as if it were written with the beames of the Sunne. *Reuel. 16.*

And as the daies were euil aboue measure, so they exceeded in darknes and ignorance; that my pen hath no lesse troble, to be deliuered of the rest of her labor, then had the then-dwellers on earth, to indure the paines of their oppression and trauel; but to take into my way againe, the Prophet addeth.

Nor the two wings.

Figuring by the two wings, the two first contrary fethers, *Alarious*, and *Attalas*.

The first arose in the 19. of *Honorius*, prede-

predeceſſor to the third *Valentinian*: And was the firſt that ſhewe the great Citie, the murtheres of all the world, meaſuring her by famin, ſwoord, and fire; according to the ſquare whereby ſhee had iudged others almoſt 12 hundreth yeeres. Which wofull end (or rather beginning of her wofull end:) made a certaine antient friend of hers, bewailing the night wherein ſhee was ſmitten, to cry, *Nocte Moab capta eſt, nocte cecidit murus eius, quis cladem illius noctis, quis funera fando explicet?* And when this feather had thus troden downe the pride of the Eagle, in the yeere 410. a 1157 yeeres after *Romulus* had raiſed her walles with the blood of his brother; proceeded to rip vp her bowels, ſpoiling and burning her principall partes, *Latium*, *Campania*, *Apulia*, *Lucania*, *Calabria*, wher raging in his higheſt thoughtes, deuiſing how to ſpred his glory ouer all, was by ſuddeine death blowen away, & his place appeered no more.

Hierom.

Th'other aroſe in the 27 of the thirde *Valentinian*, in greater feare then did the firſt, deuouring at his entrance al that reſt of *Italie* which *Alaricus* had left vneaten,

Aquileia,

Aquileia, Verona, Mantua, Cremona, Brixia, Concordia, with al the now territorie of Venice: but by the cunning dealing of the deceitful King, whose name was then Pope *Leo*, was intreated to sel the great Citie, and to depart Italie, which he left as a wast, stinking in her fierie ruins, and so repassing the Danub, returned into his Scythia againe: wher the yere following in top of his fulnes, was in a night found strangled in his owne blood, wherinto he was dissolued, by th'intemperate vse of a wedding feast, and a new spouse.

And thus perished this sonne of *Mundzucur*, the scourg of God, and terror of men (for so he caled him self) and which not only the fiers of Italie, but his very shape may wel iustifie; for he is described a man of litle stature, square set, great head, litle eyes, thin heir'd, thinnerberded, a nose great and prominent, his color foule and gypson-like.

And ther was no more vpon the Egles body, but two heads that rested, and sixe wings. *Verse. 23.*

And ther were no more triumphing fethers to be found on her, for al her glorious power was decended to two weak and feeble heads, which for they reigned not in the strength of their predecessors, the Prophet dayneth not to cal ruling fethers, but resting heads.

Martian. Th'one slept in th'east at Constantinople, whom *Genserick* the third contrary fether, not long before had dishonorably taken prisoner.

Valentin. Th'other in the west at Rauenna, taken with such a Lethargy, that he nether heard nor felt the massacre of Vngarie, committed by *Hunns*; nor the loud and pitiful crie of his cheefest prouinces, Spaine and Africa, deuoured by *Gothes* and *Vandals*; nor the teares and deep lament of Gaul and Britanie ouerflowen with *Franks* and *Angles*, people from beyond the Rhene, who not only with their blood and posteritie, but with their name also haue stain'd both kingdoms to this day. So as the Prophet wel concludeth, ther was no more to be found vpon th'Egles bodie, but these two drowsie heads, which rested, and six contrary fethers, *viz.*

Genserique.

Genserique. 1
Odoacer. 2
Theodoriek. 3
Totilas. 4
The *Longobards.* 5
And th'*intestine faction.* 6

of which, in the verses following.

Then saw I also, the two wings, deuided them-selues frō the six, and remained vnder the head that was vpon the right side, but the four continued in their place. *Verse 24.*

And the Prophet saw, that two of the six deuided thē-selues in counsel & manner of proceeding, from th'other four: for wher as the four sought to be Lords of Rome in fee, resolūing in their thoughts, t'extinguish the name & maiestie of her Empire for euer, these 2. were of an other mind, for they agreed to remain vnder the countenance & fauor of th'egles right head, cōtēted to wear a crown tho with leaue of it:

meaning by the right head th'eaſt Empire, ſo called, in regard it was far ſtronger in power then the weſt: whoſe broad-ſpreading honor (as in the verſe fore-going) was now become a ſtaru'ling, onlie his name and appellation continued ſome ten ſucceſſions, *viz.*

1 *Valentinian,*
2 *Maximus.*
3 *Anitus.*
5 *Maiorianus.*
4 *Severus.*
6 *Anthemius.*
7 *Olybrius.*
8 *Glycerius.*
9 *Iulius Nepos.*
10 *Momillus.*

Which al alſo vaniſhed (as before is toucht) in 20. yeres. And th'Egles pomp which was at ful in *Auguſtus*, was entered with *Auguſtulus* (for ſo was *Momyllus* caled) and with him deſcended the name and title of *Imperium Romanum* for euer.

And the two wings thus deuided in pollicie from the foure, were *Genſerick* and *Theodorick*.

Of which the firſt, trained into Italy by treaſon

treason of th'Empres, entred Rome 43. yeeres after she had bin humbled by the *Gothes*, and led into captiuitie al her treasor, and (as is the fatal reward of such offenders) the traitres also her-self. And after 14. daies thus loaden, departed into his *Africa* againe; wher-ouer he reigned in peace and pleasure 51. yeres.

Th'other, hauing obtained of th'East-head the scepter of Italie, according to his patent proceeded, and got it by Conquest from *Odoacer*. But after he had reigned ther-ouer 30 yeres, desc̃eded also, leauing his fame and kingdom to his posteritie, hauing fulfild his pleasures two and fortie more. 494.

But this connsel pleased not th'other 4. for as the verse concludeth, they remained in other thoughts; drifting in their place to rise and reigne, without leaue or license of any.

So I looked, and behold: the vnder-wings thought to set vp them-selues, and to haue the rule. *Verse 25.*

And as the Prophet beheld the four contrary fethers which were left, he saw how they also stroue in their hearts to establish thē-selues, but like a dream their purpose vanished, in the next immediat verses following.

Verse 26. **Then vvas ther one set vp, but shortlye it appeered no more.**

Then arose *Odoacer*, the first of the four; leading a people begotten in the bowels & inmost parts of the North, who hearing of the deuided and weak estate of the Empire, was encoraged to moue frō beyond
476. the Danub, in much fear & blood descended into Italie, slew her last Lord and Emperor *Momyllus Augustulus*, destroyed the name of her Consuler dignitie, and blotted out for euer the memory of her holy Senat, the murtherer of *Romulus* their first King, and *Iulius* their first Kayser; And not daring as base begotten, to put on the presence and stile of an Emperor (which name this fether fatalie resisted) contented

ted him-selfe with the title of *King of Italie.*

But his glory indured not, for after he had reigned eighteene yeres, *Theodorick* (as in the 24. verse) took his kingdom from him by force, and his life by fraud; and he descended, and appeered no more.

And the second, vvas sooner gone then the first. *Verse 27.*

After him arose *Totilas* the second fether of the four, by birth a Spaniard, by blood a West-gothe, (whose fearful fires burne in Rome to this day) but this daies were more in troble, and (as the Prophet fore-saw) in number fewer then *Odoacers*; from his first rising alway in armes, and after many hopes and as many dispaires, was at last put to flight by *Narses*, whom the East head had made gouernor of Italie, and flying was wounded so deadlye, that assone as he gat his Inn he lost his life, after he had worne the crowne (if to fight for a crown be to weare a crown) 11. yeres.

Verse 28. Then I beheld, and loe the two that remained, did think also in them-selues to reigne.

So as of al th'eight, ther remained but th'*Longobards*, and th'*intestine faction*; which thought also in them-selues to reigne.

The first inflamed by the letters of *Narses*, and with the goodnes of Italie, left their northern denns, and like a feareful storme fel down vpon it, and in two yeres ouerthrew it, crowning their leader *Albonus*, King therof at Milan; who after he had spred him-self ouer the great Citie, and ouer al her Italie three yeres and a halfe, was murthered by the treason of *Rosimond* his wife, leauing his kingdom but not his honor, to his successors, who possessed it for 24. generacions. 570.

The eight and last, and of al other the most dangerous, was *a home conspiracie*, plotting to raise from the dead, the antient long-before buried gouerment of Rome, to reedifie her *S. P. Q. R.* And to

root

root out the Prieſtly preheminence and Church-ſuperiority, which had ſo cunningly eaten and deſtroyed the ſeculer: Which faction after it had taken fire in the hearts of many, and ſecretly burned a long time, at length brake out, like the fury and violence of a riſen ſtream, ſo as it might not be quencht, but with much blood and exceeding labor, as in the one and thirteth verſe appeereth.

But whilſt they ſo thought, beholde ther awaked one of the heads that were at reſt, which was in the midſt, for that was greater then the two. *Verſe 29.*

And whilſt they thus thought, beholde there awaked one of the three Kingdoms, appointed to finiſh & end the wickednes of th'Egle, figuring by this reſting head, the new weſt-empire, which title of Supremacie the beaſt beſtowed (as hath bin alwaies his practiſe to runne with the ſtrongeſt) vpon *Charles* king of France,

and

and sonne to *Pepin* the traiter. This head is said to be awaked, when it was first rayſed, which was in the yere 801. wherin it receaued his auguſtal robe, his crown, and ſtile, viz. *Carolo Auguſto a Deo coronato, magno & piiſsimo Imperatori Romanorum, vita & victoria.* And the title of dignitie imperial, which had laien dead aboue 300 yeres, was in this yere on Chriſtmas day, thus raiſed vp to life againe, to the end it might defend the proceedings of the great adulteres and murderes of th'earth, as by the forme of othe exhibited at his conſecration appeereth; *In nomine Chriſti ſpondeo, atq; polliceor ego A. Imperator, coram Deo & beato Petro apoſtolo, me protectorem, ac defenſorem fore huius Sanctæ rom. Eccleſiæ, in omnibus vtilitatibus, quatinus diuino fultus fuero adiutorio, pro-ut ſciero, poteroq;.*

In that this head is ſaid to be in the mideſt, is ment, that it ſhould be choſen from among the Nations and Kingdoms of the earth, as by experience hath bin proued; firſt from France, then from diuers kingdoms and parts of Germany, where it ſtil remaineth.

And that the feare and power of this head

head hath bin greater, then any other christian king or kingdom whatsoeuer, is it not sufficiently read in the perticuler registers of euery Nation?

And I saw, that the two heades were ioyned therewith. Verse 30.

By the two heads, ar shadowed the two kingdoms of France & Spaine, whose vnhalowed leage the Prophet fore-seeing saith; they shuld be ioyned with this middle-head, and like three parts in one, accord and agree together, to humble themselues, their authority, & power before the Beast, and for their Idol-shepheard should fight against the Higheſt, til by the breath of his mouth they be scattered, like the dust which the winde disperseth.

And these ar the 3. heads mentioned in the first, fourth, and ninth verses of this chapter; and ar therefore said to finish and determin the last end and wickednes of the whore, because tho al other kingdoms hate her and make her desolate

and

and naked, and eat her flesh, as England, and others haue done: yet these three heads shal loue her stil, and to their dying day shal burne in delight with her, but when those three and euery of them, shal also forsake her, ther shal not be found ether kingdom or creature vnder heauen, that shal fal down and worship her.

Verse. 31. **And behold, the middle head was turned with thē that were turned with it, and did eat vp the two vnder wings which thought to reigne.**

And the Prophet saw this middle head (the head of euil,) impart his felowship to al Princes and kingdoms, which desired to be in leage with it. But my taske which hasteth to an end, wil not suffer me now, and here, to found this gulfe of *Santa Liega* suffiseth that for Syons sake the Prophet passing by, doth point therat.

And the Prophet beheld, that this middle head did deuoure and eat vp the vnder wings,

wings, namely, the power of the *Longobards* & the *intestine faction*, which thought also to reigne.

The first by the sword of *Charles*, surnamed (for his exceeding power) the great, who at the command of Babylon his god, ascended into Italie, took her King *Desiderius* prisoner, and led him captiue into France, and gaue his kingdome to an other And thus vanished this seuenth contrarye feather, after it had humbled the whore, and spred it selfe ouer al her quarters 200. and 4. yeres, and the feare therof discended, and it appeered no more.

Th'other, first began in the daies of *Otho* th'Emperor, who hauing an action of contrary opinion, against *Gregory* the second (for so the beast was then caled) followed it so hotely, that he brought his holines into such disgrace, as that he kindled a desire in the hearts of many, to change their Prelat for a Prince, and to edifie their first & antient forme of gouerment again. This desire thus begũ, by time (as naturally al conspiration doth) gathered strength, & aduentured (but som-what to yong) to

check

798. check the Beast, who by reason he was so wel guarded by his foresaid head & champion *Charles*, easily neckt it. Notwithstanding some 100. and 50. yeres after, this vlcer now growen to a riper head, vnder the practise of one *Alberique* and *Octauian* his sonne, brake out a new, and charg'd the Beast in so sharp a mãner, as without dout he had receaued the mate, had not his head in the midst auoided it once againe, whose name was now chang'd frõ *Charles* the great, to *Otho* the great: who as being by oth deuoted, came to Rome, banisht her new risen Consuls, hang'd her Tribuns, and moũted her *Prefectus vrbis*, Mr. of misrule, naked on an Ass, crouned and attended through the citie with great derision; from thence committed to prison, & ther executed with exquisite torments. And by this means, the heat of this defection was so asswag'd, that it appered not for 7. yeres after: but then (vnder the leading of one *Cincius*) flam'd out anew, in so furious a sort, as it had doutles fyr'd the Beast out of al his holds, had not his middle head (*Otho* the secõd) hasted into Italy to quẽch the same: who (knowing how much it imported to

967.

974.

punish

puniſh exemplarly ſo dangerous an euil) prepared in the Vatican a ſumtuous feaſt, inuited therto al the nobility and chiefe of the citie: when al were come, ſaluted and ſet; cauſed forth-with to be proclaim'd, that no man on pain of death, ſhould ether ſpeak or moue at any thing that ſhould be ſeene or heard: preſently entred armed men and compaſſed the place round wher the gueſts were; wherat whilſt euery one amaſed, doubting what this firſt courſe ment, this middle head drew forth a paper, and whoſe names were therin written, cō-manded to be drawen from the table, and in preſence of al ther to be ſlaine. The reſt were curteouſly entertained, and were as merrie as the feare of ſo cruel a feaſte would giue them leaue. Ne yet for al this the feuer ſo lefte theſe patients, but that they fel ſome 162. yeres after into relapſe 1136. againe, but *Frederique* the firſte (for ſo was now this head caled) with the blood of a 1000. and the wounds and impriſonment of as many more, ſo branded this Hydra, which had bin ſo oftē headed, as it could neuer after recouer head again, but her breath departed, and her purpoſe va-

niſhed,

nished and appeered no more.

Verse. 32. And this head did put the whole earth in feare, and ruled therin, and ouer the dwellers therof, with much labor: and it held the gouermēt of the world more, then al the wings that had bin.

That this head and his fellowes, haue more mainteined and aduanc'd the rage and blasphemy of the Beast, then al the fethers that arose before them, and made more diligent and cunning inquisition after the blood of Syon then they, is it not eternally cronicled in the registers of euery perticuler Nation? And therfore they are caled the heads of th'egle, and who knoweth not that heads ar more able in euil thē fethers? And the Prophet beheld that this head continued longer, and held the gouerment of the world more then al the fethers that had bin, for from the rising of

the

the first fether *Iulius Cæsar*, to the end and expiration of *Momyllus Augustulus* the last, were not 560. yeres, wheras this head arose in the yere 801. and hath alreadie continued aboue 700. and 90, and yet stil continueth, and shal, til he that now is be taken away.

And after this I saw, and behold, this middle head sodenlie vanished as did the wings. *Verse. 33.*

In that the Prophet saw this middle head sodenly vanish, as did the wings, he signifieth that it shal not be rooted out by force or sword of any, but depart quietlie, and die as it were in bed; but yet (as the truth fore-saith in the chap. folowing) *not without paine*: meaning, that th'Electors shal not chuse to the liking of the Beast, nor the Beast cõsecrat to the liking of thẽ. And in this difference this head shal die, ne shal this difference be exempted from paine.

But the two heads remained, *Verse 34.*

which alſo reigned ouer the earth, and ouer the inhabitants therof.

And when the power of this great head, (which is now ſo litle) like a tale thats told ſhalbe cleane ended; yet the feare of th'other two ſhal ſtil remaine, and haue dominion ouer the earth, and thoſe that dwel therin; til the fulnes of their malice and tiranny be accompliſht alſo: which may not long be vn-fulfild, for behold, in the verie next verſe their diſtruction commeth.

Verſe 35 And I ſaw, and behelde, whilſt the head on the right ſide, deuoured that which was on the left.

By the right head is ment (as thorough al this propheſie) the ſtrongeſt; ſo as the Prophet implyeth, that the ſworde of Spaine, ſhal deuide the ſtrength of France, that her pride by deuiſion made leſſe, may at the laſt (as euery deuided kingdome doth)

doth) returne to nothing; Nether shal the prosperitie of this right-head, be long free from like retaliation, but as the truth fore-saith. *He that deuideth with the sword, shal perish by the sword.* For how may the sword for euer escape him, whom heauen hateth, and earth doth persecute? and of whom may be truly said, which was spoken of Ismael, *Manus eorum contra omnes, & omnium contra illos.* *Esd.4. 12.*

And thus shal these heads perish, and hast the faster to their end, because the iudgment of the Beast is nigh, in the very next verses attending to come in.

Then I heard a voice, which said, look before thee, and consider the things which thou seest. *Verse 36.*

So I saw, and behold, as it were a Lion came hastily out of the wood, roaring; and I saw that he sent out a mans voyce vnto the Eagle, and spake, saying: *Verse 37.*

Hear thou, and I shal tel *Verse. 38.*

thee, what the moſt High doth ſay vnto thee.

The roaring of the Lyon is the breath of the Higheſt, which ſhal rebuke th'Egle for her vnrighteouſnes, and caſt before her at her ſpoiles, and ſet her aliue in iudgmēt, and with the ſpirit of his mouth riſe vp againſt her, and lay vnto her charge as in the text followeth.

Verſe 39. Art not thou he which of the 4. Beaſtes remaineſt, whom I made to reigne in my world, that by them th'end of things might come?

Verſe 40. And the fourth is come, and hath ouercome al the Beaſts that were paſt, and obtained power ouer the world with great feareſulnes, and ouer the whole com-

pas of the earth with extreame oppreſsion, and hath poſſeſſed ſo long time, al the world with deceit.

For thou haſt not iudged the earth with truth. *Verſe 41.*

But haſt troubled the meek, & hurt the peaceful, and thou haſt loued lyers, and deſtroyed the dwellings of thē which brought foorth fruit, and haſt caſt down the walls of ſuch as did thee no harme. *Verſe 42.*

So as thy vniuſt dealing is aſcended to the moſt High, and thy pride vnto the Mightie. *Verſe 43.*

And therfore he that is Higheſt, hath beheld the proud times, and behold they are en- *Verſe 44.*

ded, and their abhominations ar finished.

And if thou plead not guilty hereunto, behold, a thousand witnesses shal rise vp against thee; and proue th'inditement true; that the iust iudgment which hath so long attended for thee, may at the length be pronounced against thee, in forme as in the text followeth.

Verse. 45. Therfore appeere no more thou egle, nor thy fearful wings, nor thy wicked fethers, nor thy malitious heads, nor thy cruel clawes, nor thy vaine bodie.

And least in thy drunkennes thou maist think, thy sinne may ouer-shoot this iudgment to come, and in thy madnes glorifie thy self as thou hast euer done, perswading thy selfe thou shalt euer be, because thou hast bin long, and like a fool

hast

haſt not cõſidered, the more thy yeres the nigher thy graue; beholde, thus ſaith the truth; In the yere which ſhalbe 1666. this iudgemẽt here pronounced ſhal lay hands on thee. And as al thy feareful wings, & fethers, be alredy decended & blowẽ downe; ſo before that day (which is ſo nigh at hand) the tyrannie of thy malitious heads, and cruel clawes, ſhalbe conſumed and brought to nought. And in that day, thy vaine body ſhal be burnt with fire, & ſhal ſo cleane be cut of from the land of the liuing, that nether ſonne nor nephew (as the Prophet ſaith) nor branch nor remnant of thy name, ſhal be found vpon the earth. *For as it is purpoſed, ſo ſhal it come to pas; & as it is conſulted, it ſhal ſtand.* Goe to now, take counſel of thy Seers, & call thy inchanters about thee; build thy deuiſes as high as heauen, & lay their foundations low as hel, yet ſhal they not deliuer thee from the day apointed: but as *Salmanazar* deſtroyed *Beth-arbel* in the day of battel, wherin the mother with the children was daſht in peeces; or like the milſtone, which the mightie Angel did caſt into the Sea, with ſuch violence ſhalt thou be throwen downe, & be found no more.

Reuel. 13. 18.

Eſay. 14. 22.

Eſay. 14. 24.

And al hel shalbe moued at thy comming and prepare it self, and raise vp al her dead against that day to meet thee, and al the Princes and Kings of Nations, whom thou hast slaine with the cup of thy fornication; shal rise out of their torments against thy coming, and at thy sight shal wonder, and cry, and say vnto thee. *Art thou become weak also as we? art thou become like one of vs? Is thy pomp bowed downe vnto the graue? and ar thy pleasures departed like ours? and is the Worme spred vnder thee, and do the Wormes couer thee also? how art thou falen from heauen O Lucifer, sonne of the morning, which hast cast lots vpon the Nations? and saidst in thine heart; I wil ascend into heauen, and exalt my throne aboue, besides the starrs of God, and I wil sit vpon the mount, euen the holy mount of his Sanctuarie, and Congregation: I wil ascend aboue the height of the clouds, and wil be like the most High.*

Esay 14, 10.

And al hel, which once did wonder, worship and kisse thy feet, beholding now thy nakednes, thy shame and iudgment, shal die for greefe of mind, and dying shal say. *Is this the man that made th' earth to tremble? and with his word did shake the kingdoms?*

Esay 14.

Kingdoms? that made the world a wildernes, and a waſt of the Cities therof? Then ſhalt thou lying in torment, death gnawing on thee, anſwer them and ſay. *We haue erred* *Wiſd. 5.*
from the way of truth, and the light of righteouſnes hath not ſhined vpon vs, nor hath the Soone of vnderſtanding riſen ouer vs. We haue wearied our ſelues in the waies of wickednes, and we haue gone through dangerous pathes, but the way of the Lord we haue not knowen. What hath pride profited vs? or what profit hath the pomp of riches brought vs? al theſe things are vaniſhed like a ſhadow and as a poſt that paſſeth by. And caſting vp thy eie to heauen, ſhalt ſee the righteous ſtand in great boldnes before thee, and before the face of ſuch as tormented thē, and took away their labors, and thou ſhalt feare exceedinglie at the ſight of them, and be amaſed at their wonderful deliuerance, and die for greefe of mind, and dying ſhalt ſay. *Theſe are they whome we ſometime had* *Wiſd. 5.*
in deriſion, and in a parable of reproche: we fooles thought their life madnes, and their end without honor. But how ar they counted among the children of God, and their portion among the Saintes?

That

Verse 46. That al the earth may be refreshed, and come againe, as one deliuered from thy violence; that she may hope for the iudgment & mercy of him that made her.

And thy death shal comfort and refresh the earth, and deliuer Syon from her great and violent oppression: but their prosperities may not long endure, as testifieth the Chap. 12. 12. Prophet *Daniel*. For may *Israel* dwel safe, and the Kings of th'east not know it? Nay Ezech. 39 verily, they shal arise, and come down like a storme, and like a cloud shal couer the earth, and compas round the tents of the Saintes, and the beloued Citie, til fire discend from God out of heauen (as it is Reuel. 20. 9. written) and deuour them. And in those daies shall be finished the mistery of God, fore-declared to his seruants the Prophets, and witnessed by the mighty Angel which came downe from heauen, and stood vpō the Sea, and vpon th'earth, and rayſed vp his hand & voice to heauen, and sware by him

him that liueth for euer and euer. ὁτι ἐρχεται Reuel. 10.
ἐν τῇ ἡμέρᾳ. *Beholde it is come, and it is* Ezech. 39.
done saith the Lord, this is the day whereof I haue spoken.

For the hope of which day, the stones of *Syon* die day by day; tho litle esteeming seuen thousand deaths, in regarde of the precious assurance ingrauē in their brests, that they shal then and in that day, behold the L. that hath so mercifully gathered thē frō among the Nations; That hath so wonderfully preserued them, from the sorceerie of *Babylon*, which hath destroyed all th'earth. That dayly leadeth them in and out, before the skorners, the couetous, & fooliſh wise of this world, so prudently, and so inuisibly, that they seeing are not seene, & lyuing are not knowen. That hath bestow'd on thē, a thousand treasors more then these, so secreatly, as no man suspecteth but they that haue thē. That hath so surely & fully perswaded them, that tho they now goe on their way weeping, yet they shal then returne againe with ioy, & bring their sheafs with them; and all the earth shall then knowe, which now is hid, howe much the Lord their

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Redeemer loued them, and night and day, ſhal praiſe and magnifie the iuſt iudgment and mercie of him, that hath done al theſe things for them. Which day in due time, He that is Higheſt, ſhal manifeſt to al, He that is Prince and Lord aboue al, who only hath immortalitie, and dwelleth in the light, which none can attaine vnto, whom no man euer ſaw, nor can ſee, vnto whom be al honor and power euerla-ſting.

Amen.

Zacha. 2. 7

Saue thy ſelfe O Zyon, thou that dwelleſt with the daughter of Babel.

AND thus (my L.) at length I am come a shore, deliuerd from a dangerous and scopulous Sea, as any is in al the Ocean of the Scriptures; praying, if I haue made too bolde t'impart my Voyage to your Lordship, you would be pleased t'ascribe it, to the common humor of trauelers, who cannot chuse but tel, what aduentures they haue past, and what wonders they haue seene: strang and long were it, to tel your Ho. al I saw, and I fear in respect of your hours, I haue bin to long, to tel so much too much doubtles, in regard of my pen, which is so sad, and so vncourtly, as were it not for that natural ingrauen noble curtesie, wherwith your Lp. is beautified aboue al cõparison, your H. might not endure her plain and careles apparation. And so most humbly cõmending my Seruice to your H. disposing, take a shorter leaue then els I would, because I am setting foorth to Sea againe, in hope God-willing (if breade and water faile me not) to discouer the Reuelation, and to make knowen to my Gratious Soueraigne Princes, that I also amongst the rest, may be bolde to speake, tho I care not to be knowen.